855 sometimes slept when the village was very
857 crowded with visitors. They played games such as the cup and pin game, and also most of the adult games, but without the gambling. Little girls made themselves little dolls of of stone and bark.

858 To some extent the children were treated as adults. The desires of children only a few years old would be considered and consulted in such matters as the making of protracted visits. In return, they were expected to act according to group standards, to be polite and instantly obedient. While a woman cared for her own children, even in a plural household, children were expected to
861 obey all their elders. Bad behavior was punished by whipping, either by the parent or by some old man delegated to the task. Occasion for this was said to have been rare. Children were frightened into behaving by saying, "The owl (or night hawk) will bite you." Certainly today most of the children are very well-behaved, and one little girl, whose peculiar upbringing had "spoiled" her considerably, was considered an exception by all, including the other children.

A boy might go to stay with relatives for a time if he chose, but he would never run away to them if mistreated at home for fear that his father would punish him even more severely.

867 In addition to that education which came with play, a more formal sort was undertaken. Lectures were delivered morning and evening by an old man of the family. These contained injunctions to be industrious, honest, clean, liberal and respectful. They were not coated in sugared allegory or fable,
[538] and did not provide the same sort of pleasure as did listening to the ordinary tales, which were never directed to pedagogical ends.

There seems to have been some prizing of the knowledge thus handed on.

[539] A sad tale is told of a widow who desired that her young son get his share of the lecturing. She sent him to listen to the words of wisdom being imparted by a neighboring elder to his grandsons. The old man would not allow this, so the poor boy got what he could by listening outside the lodge. He took all the words to heart, and grew to be wise and respected, but the grandchildren, careless of the worth of what was too easily theirs, disregarded the advice and grew up shiftless and worthless.

• 866 Character training was also practiced in making the boys and girls rise early every morning and go swimming, however icy the water, to insure their growing up to be energetic.

7 On the telling of stories, see Diversions.
8 See also Social Organization.
9 Teit, Salishan Tribes, 281.

866 Julie Josephine said that when she was a girl she would wake to hear her grandparents calling to her, "Go wash your face in the creek. If you wash it with warm water you'll be blind right away." They would make her swim in the creek even when it was full of floating ice.

They were also sent to dark places to fetch things, as specific training for the vigil before them. The seasonal whipping which accompanied the setting up of the winter village must also have served as a training in stoicism. Billy Joe said that the man who did the whipping announced, "Don't be sorry in your hearts. I'm beating your children so that they will grow."[1/4]

lôt	kcêltc	hIcpôôcEn	IsimErI'm
Don't	sorry	hearts	doctoring
IcqOcqwacI'atit		kstlaɬpEmêha	
our children		grow.	

Teit speaks of the instruction and admonishment of the children, but he does not say what the nature of this was. He mentions that whipping occured, though but rarely.'[1/4]

865 Our informant Mary Carden said that when a child was disobedient, an old man would take some object far from camp and leave it. At night the child was sent to fetch it and if he failed, he was whipped. One old man in each camp exercised this function: he may have been the person who whipped at the setting up of the winter house. Parents might whip a child all over the body with a little switch, or slap its face with the open hand.

866 The first roots dug or berries picked by a girl, when she was about nine, were given to the old people to eat. This was done so that she would not grow up lazy. Similarly, a boy's first kill was given to any elderly friends, so that he would become a good hunter.

869 What share the children had in the religious life was in its minor aspects only. When they were eight or ten they began to take the sweat bath, and learned the proper songs and prayers. A girl might carry food to her older sister in the menstrual lodge, but got no closer personal acquaintance with the tabus. Occasionally one might chance to be present at a curing, but this was not regular, and they attended no winter dances. When the household was occupied with such an affair the children were sent elsewhere to sleep. The vision experiences some of them had were probably most appreciated by the adult under whose direction the quest was undertaken; the child was expected to forget all about it. Unfortunately, as we were working only with adults, we could get no valuable material on the child's own view of the religion of its elders.

1/4 [For footnote, see p. 108(A), category 116. -- Analyst]

169 221 857 the bones, the men could not catch any more salmon. The next day the men built corrals behind the holes to catch the salmon. They used dip nets then.

They stayed in Twisp country the rest of the summer while the women got berries. When the salmon began to spawn the people scattered, going up different streams while the men speared them. Mary came back to Tukora'tum in September.

In the fall, the children would all get together on the sandbars and play with rocks They would play that they were building fish traps and catching salmon, or they would put rocks around for cattle and play that they owned lots of cattle. Just before the snow falls, when the people go to their wintering places to build winter houses, the children would get poles and build winter play houses The little children were the play children: the big boys and girls were the fathers and mothers. They would take the names of older people whom they knew. They used these tent play houses all winter long.

When snow came they could not play outside because it was too cold. Then they played in their play tents. Sometimes, when guests came, the children would sleep in these play tents to make room.

Mary stayed in Tukora'tum until spring came, when they went back down to Waterville. Her people made rounds like this every year.

PUBERTY AND ADOLESCENCE

881 As the boy or girl grew up and approached puberty, he was forced to change his mode of life. Though this was not a very long nor a very tabu period for the boy, it must have been strongly marked emotionally, for it meant fasting and solitude for many days. For the girl the rites were more severe, and the introduction to adult life strongly colored by the feeling that "blood that comes from a woman is not good." For both boys and girls this pubertal rite or period was called apsûwi'st^{n}.

785 •861 881 When a boy's voice changed, his father sent him away from camp for a period varying from three days to a week or more. The boy usually spent this time on the top of a mountain, where he ran about a great deal, lest he grow up to be lazy. The northern groups required of him strict fasting, but the others asked only that he eat sparingly. He took a sweat bath every morning and evening, and after it plunged into the waters of a neighboring stream. Each night he left a pile of stones on the mountain as a mark of the number of nights he had spent in this fashion. Even those who were known to have been blessed by the spirits had to undergo this ordeal, for by it they were assured of such common desiderata as strength and energy. There is now some doubt as to the relationship this may have had to the regular quest for power which was demanded of all children of the community. According to

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Lucy Joe, at least, this followed the quest, which took place when the boy was nine to twelve years old.

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The girls' rites were rather more complex. The seclusion period was longer, and the tabus more numerous. There were also formal rites, which are extremely difficult to reconstruct with certainty. For some reason they had ceased to be practiced before the coming of the mission, so that even the two oldest of our feminine informants had not gone through them and knew them only by report. As they were both from Kartaro, it is possible that this may have been a purely local death of the custom.

At the appearance of her first menses the girl left the dwelling house and remained in a little tipi built for her some distance from the village. Before she went her mother bound her hair in rolls which hung low on either side, behind her ears, and were decorated with fur and sometimes other ornaments. She was required to keep this coiffure during the period of isolation. She might not touch it, even to scratch it, or pain of future baldness. Instead she used a scratcher in the form of a miniature comb which hung in the tipi for her convenience. Her forehead and cheeks were daubed with red or yellow vegetable paint, applied over a layer of pine pitch. She wore undecorated clothing, which she was not allowed to change. Sometimes she used a shell or a drinking tube, lest the contact of her lips dry up the spring she wished to drink from.

When a girl first menstruated, her mother made for her a band of buckskin to pass between the legs, being tied to the belt by long thongs. A layer of soft cattail fluff was spread inside this band. The band was retained for use in later life. Cecile stated, however, that formerly no such article was provided.

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While menstruating she remained alone in the hut, eating little or nothing. According to Michel, she had to lie on her left side with her face to the east, but this report is doubtful. There was no notion that her glance was baleful and she might freely look at the sky, e.g. She was supposed to observe all the regular menstrual tabus. When the flow ceased, she built a small sweathouse, and entered upon the long period of purification. Here she often stayed even over night. She took frequent sweat baths, [782] using the regular song, and praying for various virtues, particularly that she be not lazy. At intervals in the sweating process, she would return to the menstrual lodge to resume her occupation with basketry, etc. Every morning she went swimming, even if the water were ice-covered. Cecile stated that she swam each morning, but did not use a sweat house.

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This sweat house was quite a distance away from camp. Several of the informants said that she built a series of them, in various places. If this is true, it was at any rate not the general pattern.